

A DISCOVERIE OF
THE
BEASTS.

Being
AN EXPOSITION OF THE
XIII. Chapter of the Revelation of
JESUS CHRIST.

Wherein
All true Christians (yet in *Babylon*) are
admonished to come out: And the
Anti-christians fore-told what
their plagues will be.

By I. W.

Revel. 16. 15.

Behold, I come as a thiefe, blessed is he that
watcheth and keepeth his garments, lest he
walke naked and they see his shame,

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CHRISTIAN READER.

Among the many excellent helps which the Lord at this present time hath given unto his Elect, for to discover the Mystery of Iniquity: and to direct them in the way which leadeth to eternall life, this little Treatise is a choise and chiefe one. Thou art therefore desired to peruse the same with an understanding and impartiall heart: and so doing I doubt not (through Gods blessing on thy labor) but thou shalt reap much comfort and good thereby. I have set it forth for the publike good, and do desire the Father of our Lord Iesus Christ, that it may prove so every where: even a means to raze down the false Churches, and to help forward the building up of Gods House. And so prays he who is thine, if thou be Christs,



AN
INTERPRETATION
OF THE XIII. CHAPTER
OF THE
REVELATION
OF
JESUS CHRIST.



He Eternall (whose power
is over all) from the begin-
ning hath put enmitie be-
tween the Serpent and the *Gen. 3.*
Woman, and between the *15.*
seed of the Woman, and
the seed of the Serpent; whereupon it
hath come to passe in all ages, that the seed
of th^e woman hath laboured to break the
Serpents head; that is, to destroy his
works,

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works, tread him under foot, and triumph in victory over him: He on the contrarie hath laboured as earnestly to resist God; to deceive the Nations, and to bring all into condemnation and destruction with himself. And amongst the manifold waies and means, which Satan hath devised and practised, to manifest his malice against God and his Saints, none hath been more dangerous, nor more availeable to further iniquity, and cause destruction; then the Antichristian generation, which under the title of the Church and Spouse of Christ, and Ministers of the Gospell, have corrupted the earth, and brought the Nations into miserable bondage and slavery.

In this 13 Chapter is declared the state, policy, and proceeding of the Antichristian Dominion and Kingdom, as the same was signified and foreshewed to *Iohn* the servant of Jesus Christ, in a threefold forme,

First, by a Beast rising up out of the Sea, having 7 heads, and 10 horns,
ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

Secondly, by a Beast coming up out of the earth, having two horns like the

of the Revelation of Iesus Christ.

the Lamb, but spake like the Dragon,
vers. 11, 12, 13, 14.

Thirdly, by an image of the first beast,
which the second beast caused them
that dwelt on the earth to make, as in
vers. 14, 15, 16, 17, 18.

As the Dominion of the Medes, Persians
and Grecians (which persecuted and
destroyed the holy people of God, the
Jews) were signified and foreshewed to
Daniel in a vision, under the formes of se-
veral beasts, according to the qualities of
those Dominions; so here the Antichristi-
an dominion which persecuted the Churches
and people of Christ, was foreshewed
to *John* under the formes of such Beasts
as are here described, whereby we may
learne that as reason and judgement is not
to be expected in a beast, so equitie and
right is not to be expected in this domi-
nion, but the contrarie.

Concerning the first of these beasts, *John*
sayth. *That as I stood upon the sea sand. I*
saw a beast rise up out of the sea having seven
heads and 10 hornes, and upon his hornes 10.
Crownes: and upon his heads the names of blas-
phemy. And the beast which I saw was like
unto a Leopard, and his feet as the feet of a
Beast,

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Beare. and his mouth as the mouth of a Lion. and the dragon gave him his power, and his seat, and great authoritie.

That by this first beast was signified and represented some state of people and body politique. I presume no reasonable man exercised in the Scriptures will deny, because (as it hath been sayd) it is there to be seene that such states and dominions as God hath used as rods and scourges to chastise and correct his Church and people withall, have been represented by beasts. States and dominions they are of two sorts. either Ecclesiastical or Civil, but of which sort the State here meant is, there hath been and is great opposition. Many understand it to be the Romane Empire, to which I cannot consent, because the Romane Empire is ordeyned of God, and is therefore a lawfull Dominion. But the Dominion here represented, is sayd to be from the dragon that old serpent the Deuill, who is sayd to giue his power and his throne and great authoritie unto it, and therefore unlawfull: neither can I conceave it to be any other ciuil dominion for the same reason. But to be short I vnderstand it to be an Ecclesiastical State or Dominion, and in perticular
that

that Dominion which is called the Catho-
like Church representative, consisting of the
Prelacy and Priesthood of many Nations,
as Patriarches, Cardinalls, Archbishops, Bi-
shops, with divers other elected persons,
who being called and gathered into Coun-
sells or Synods, (usually called generall
Counsells) did usurpe and take on them
the office of Iesus Christ in making lawes
and Canons, erecting Courts, instituting of-
fices and officers in matters of Religion,
as for the government of the Church and
for the worship of God) to be of all men
observed and obeyed. These generall
Counsells (or as the Catholicks call it) the
Catholicke Church representative, haue
challenged and exercised spirituall autho-
ritie and dominion, According to the text,
ouer all kindreds tongus and nations. By
their laws and canons they guided and go-
uerned them as one uniuersall or Catho-
licke Church, & made them also to observe
their decrees and commaundements for do-
ctrine, this they haue done both before and
also since the Pope was exalted to his dig-
nitie, as all histories of the Church do
testify, So that it hath been and is a great
question among the Catholicks whether

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the authoritie of the Pope, or the Catholick Church in cases of Religion be the greater. And whereas it is said in the 12. verse that the second beast exercised all the power of the first Beast before him, thereby is confirmed the truth of this exposition. For the second Beast being the Pope as hereafter is shewed (hath exercised the whole power of the Catholick Church or generall counsels, and not of any other state or Dominion.

Further that this is the first beast here presented that which followeth (through Gods helpe) shall make manifest and apparant. But before I doe proceed I desire the reader to observe that I do not condemne all vse of counsells and Synods. but doe hold that diuers churches may lawfully be assembled together, to consult and advise of matters concerning Religion, and the worship of God, for their instruction & information of their Iudgements, and so a good and holy vse may be thereof. Bnt that any counsells haue such power over the church of Christ, as to impose vpon them their comandements for doctrine, and usurp the goverment of the Churches, and to rule and reigne over them by their lawes and Canons,

of the Revelation of Iesus Christ.

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nons, and prescribe rules and formes how God will be worshipped, as these generall counsells haue done, that I doe deny, as being contrarie to the perfection of the holy Scriptures. and the practise of the Apostles and Elders of the Church of Ierusalem, who being assembled together did profess it to be a tempting of God to lay such a yoke on the disciples necks, as the observing of the Iewish ceremonies, which being vnlawfull to do, it is much more vnlawfull to devise and impose any other. And therefore the sayd assembly of the Apostles & Elders concluded to lay no greater burden vpon the disciples, then to abstaine from such necessary things as either were simply evil in them selues, as fornication, or else euill in respect of offence, as meate offered to Idols, blood and things strangled.

² Tim. 3.

¹⁷

Deut. 4. 2

Reve. 22,

¹⁸

Act. 15,

¹⁰,

Act. 15.

⁸ 19,

&c.

Now to proceed. first it is said of this Beast. That hee did rise up out of the sea, By his rising vp was foreshewd that the Antichristian policie should arise from a poore and meane estate to great riches and honour in the world, which we and former generations haue seene to the uttermost fulfilled. For dayes there were when the Churches of Christ both Ministers and

A 5

people

people were hated, despised, and persecuted in the world; spoiled of their goods, made gazing-stocks and wonders, and afflicted with all kinde of cruelty, as histories both sacred and humane do abundantly specify and declare. The Apostle *Paul* saith of himself and his fellow-bretheren the Ministers of the Gospell, that they were as men appointed to death: and in the account of the world, as the filth, refuse, and of-scouring of all things. But since this beastly generation hath succeeded the Church, and under the titles of Ministers of the Gospell, and the Bishops ouer Gods people, have found meanes by little and little to rise up, and to exalt themselves over the Nations, and to bring the multitudes, and peoples, and Nations, and Tongues, under their Iurisdiction, rule and Dominion, and they have so risen up, that they are become the great men of the earth, and are waxed rich through the abundance of their delicacies. This myserie of iniquity was working in the Apostles time, for there were then crept into the Church those that desired worldly pompe and promotion, and were not contented with the portion of the Lords Heritage,

Rev 18 3
2 1 hes. 2.
7.

ritage, but their ambitious desires could not then be satisfied, there was a let in the way that hindered it, which lets being removed, their purposes (soone after) took effect, fitly therefore is this generation said to rise up (in respect of those whose successours they boast themselves to be.) The former hold no certaine dwelling places, but were exposed to hunger, thirst, cold, nakednesse, buffetings, &c. But these latter have their Lordly Houses, warlike Castles, and Princelike Palaces; they have their Rents, Revenues, and abundance of riches, in great exesse, they are pompously arrayed in stately Robes and rich apparell, they rule like Lords over the people, and have power to afflict all that will not beare the yoke of their Dominion, thus is this generation risen vp and exalted as all may see that list to minde it.

The Place from whence this Beast is said to rise up, is the sea, The naturall sea wee know is the gathering together of many waters, Gen. 1.9. 10. A Like thing must that be out of which this beast was to rise, But in the 17. Chapter, Multitudes, and nations, peoples, and Tongues, are resembled by waters, , therefore the
gathe-

gathering together of such into one body politike, may rightly be resembled by the Sea. Thus then the truth standeth, By the rising up of this Beast out of the Sea, was foreshewed, that those many waters (that is, the people, and multitudes, and Nations, and Tongues, not onely under the Romane Empire : but most nations and people of the World) being gathered into one Sea, or Ecclesiasticall State, should breed and bring forth this Monster.

For they being of two contrary sorts, the seed of the Serpent, and the seed of the Woman, Children of the Kingdom, and children of the wicked; unto the one sort the Word of God (in the administration thereof) is the savour of life unto life, unto the other sort it is the savour of death unto death. The one sort feare God, and will obey him rather then man; The other feare and reverence the arme of flesh, more then they do the living God. These (as light and darknesse) being contrary one to another; the one being of Christ, the other of Belial; how therefore should they in things concerning God and Christ, Faith and Religion, agree together?

Those which be of God, cannot but
witness

witnesse against those that be of the world, because their deeds are evill. Those which are of the world, are heady, high-minded, proud boasters, wise in their own conceit, and therefore scorne to be rebuked, and hate to be reformed. These being together in the world as Wheat and Tares in one field; and as Sheep and Goats in one Flock; the true end of the administration of the Word of God had been to call and separate the one from the other, the precious from the vile, beleevvers from infidels. But notwithstanding, this generation thought it to be wisdom to take a contrary course, namely, to bring all people of all sorts to be one Church, and likewise unto uniformity in Religion. And because it could not be effected by the Word of God (that sword of the Spirit) they procured the help of worldly governours to bring it to passe by their power and command. By which device and policie these many waters, that is, the Nations and people have been gathered into one Church, and Ecclesiasticall body politike, here represented by the Sea, and have been brought to use all one order or worship, service, and government.

But

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But this couformitie not being procured through love, but constrained by feare, was but an humane devise, and worldly policy, and no divine Institution, and therefore could not be upholden, maintained, and continued by the Word of God, and the administration of a serviceable Ministry; but by the over-ruling power of a Lordly Prelacie, whereupon it was thought meet that Synods or Counsels of the chiefeft of the Prelates and Cleargie of divers Dominions should be gathered together to make Laws and Canons, which all men should be constrained by penall Laws to observe and yeeld obedience unto, and so peace and unitie might be preserved and kept amongst them. And in short time it came to passe, that whatsoever these Synods or Counsels did agree upon, and set down, (how false soever) was to be held Canonically, and those that contradicted the same, were therefore cast out and condemned as Heretikes. This was the manner and the occasion of the rising of this Beast out of *this turbulent Sea*. And here by the way observe, That every good giving, and perfect gift is from above, from the Father of lights:

lights: But this Beast is from the Sea beneath, not from above, and therefore not belonging to the kingdome of Christ, But an adversary and enemie thereof.

Of this Beast it is said, that he had 7, heads, a thing which is monstrous in nature, And therefore by this was foreshewed that the dominion represented by this beast should be a monstrous dominion.

Concerning these heads, let this be considered, That the whole state or society of the Antichristian Sea, is of two sorts of people; the one sort they call the *Cleargie*, the other sort the *Laytie*. Of these, the *Cleargie* are as heads and guides to direct and go before, and the *Laytie* as the body, or rather the tayle, to follow after. Again, by the same policy, their *Cleargie* are sorted into seven orders or degrees, namely (to speake in their language) 1. *Lanitores seu ostiarij*. 2. *Lectores*. 3. *Exorcista*. 4. *Acolithi*. 5. *Subdiaconi*. 6. *Diaconi*. 7. *Sacerdotes*. These are the seven orders of the Antichristian *Cleargie*. As for Popes, Cardinals, Patriarches, Arch-bishops, Bishops, Archdeacons, &c. they are titles of Dignity, and not of order. For the Pope is but a Priest

Priest concerning his orders, and when he stands at the Altar and saith Masse, he doth that as Priest, and not as a Pope, and so of all other degrees. This considered, it may well bee said of the Anti-christian Synagogue and State, that it is as a Monster with seven heads. As for the Ministers which God hath ordained to be in his Church, they are first Apostles, secondly Prophets, thirdly Teachers, &c. *1 Cor. 12. 28, &c.* See also, *Rom. 12. 6, 7, 1. & Eph. 4. 11, 12, 13.* And these onely were given for the gathering together of the *Saints*, for the work of the *Ministry*, and for the *edification of the body of Christ*. Not some to have a bunch of Keys, with a charge of the doors of this or that Temple or Cathedrall Church; Another to have a book to read to the people things which neither he nor they did understand. A third to have a Book of Conjurations or Charmes, with charge to read them, or say by heart, to such as were distracted of their wits, or possessed with Divels, and to put their hands upon them. A fourth, to have a Taper or Wax-candle, with a Candlestick to carry before the Priests and Deacons, in doing their service.

A fift, to recive of the people oblations and offerings, and to deliver them to the Deacon to carry to the Altar, to read the Epistle, and to stand by the Preist while he was saying the Masse,

A sixth to be the Bishops spie and intelligencer to informe him of such as be irregular, and observe not their orders, to read the Gospell, attend the Priest at the Altar, &c.

A seventh, to consecrate the Hoast, as they call it, and then to offer it as a sacrifice propitiatory for the quick and dead.

These are not they which God hath given to be in the Church; But these are they whereof the Antichristian Cleargie consisteth, for whosoever is one of that Cleargie, is one of these seven orders, be he Pope, Prelate, or else whatsoever, and to note and foreshew this point of policy, this Beast which I O H N saw had seven heads,

If any shall thinke this to be a vaine, frivolous, and strange interpretation to understand, by the seven heads of the Beast, these seven order of the Cleargie, as thinking those heads to betoken things

of greater note and importance : Let such consider, what account and reckoning is made of such persons as have received the Sacraments of Orders, and holy tonsure in the kingdome of the Beast, and they shall finde the interpretation not impertinent, but very agreeable. For a time there was since the writing of this prophesie, when the meanest shrimp that was within these holy Orders (as they call them) was held to be of that dignity, that the chiefest and worthiest secular

*Vide Con-
cil. Maris-
conen. si-
cundum.*

Cap. 10

Judge in a Kingdom was held unworthy to judge or censure them for any trespass or fact, how notorious, wicked, and manifest soever, because they had received holy Tonsure, and were thereby consecrated and set apart unto God, to be his portion and heritage, and to pray for the people, and therefore were exempted from all secular jurisdiction and power, such was their dignity accounted to be, and still is, where that kingdom prevaileth, and hath the dominion : yea, even in this Land that quarrell hath cost the King his Crown : as it is to be seene in the Histories of the Reign of King JOHN and not his Crown onely, but his life

also

also. Now if the meanest of them be above the dominion of any King or secular Iudge, and secular Iudges be the heads of the people, whom God hath appointed to beare rule over them, well may these be said to be as heads in the kingdom of the Beast, wherein these shavelings are holden to be so holy and high in dignity and degree.

As this Beast which *Iohn* saw had seven heads, so likewise it had ten hornes, whereby was foreshewed, that as the Kings of the Medes and Persians were shewed and represented to *Daniel*, by the two hornes of the Beast which he saw in his vision, so the Kings of many Kingdomes should be as garders and defenders of the Antichristian kingdom and state.

And that this Scripture hath been fulfilled to the uttermost by the Kings of the Nations, is so manifest, that none can be ignorant of it, that are of judgement and experience. And it was just with the Lord to make the Kings of the earth vassals to this Beast, because they received not the love of the truth, but took pleasure in unrighteousnesse; they would

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not forsake their sins to live godlily, righteously, and soberly (as all must do, that will attaine salvation) but they would live after their lusts, and for their sins they would make satisfaction by building of Churches and Monasteries, &c. and endowing them with Lands, Rents, and other Revenews, by means whereof those which traded like Merchants in those many waters, the kingdom of the Beast grew rich and wealthy, and became the great men of the earth.

Furthermore, *John* saith of the Beast that he saw, that it was like a *Leopard*, &c. By the resemblance and likenesse of a *Leopard* was signified that this Beast should be foule and full of spots, as is shewed in the 18 Chapter: *Babylon is become the habitation of Devils, and the hold of foule spirits, and the Cage of every uncleane and hatefull Bird.* The filthinesse of this Beast is apparant, in that he doth by force and Armes compell all sorts of wicked and ungodly people to be of his society, and refuseth none but the godly, therefore fitly was he thus prefigured.

Secondly, by the quallity and disposition of the *Leopard*, was signified that this

this Generation should be subtile and crafty in getting their prey. They boast themselves to be the Church and Spouse of Christ; but if it be so, whence then had they that infinite store and abundance of worldly wealth and riches, wherewith they exceed in deliciousefneffe of living? This was not the condition of Christ and his Disciples, the Lord himselfe had not whereon to lay his head, but in that respect was more destitute then Foxes which have holes, and then Birds which have nests: his Disciples wanted gold and silver, and had no certaine dwelling place; whence therefore had this Generation their Lands, Livings, and Lordships? Their Castles, Mannors, Houses, and Princely Palaces? It will be said of the donation and gift of Emperours, Kings, and other great States, and of the charitable devotion of all sorte of people: But how were people brought to be so full handed to this generation? To bring this about, much slight, craft, and nimbleness of wit was used; first, people were made to believe, that what they gave to the Church, was to the maintenance of the Ministry of the

Gospell, and for the comfort and reliefe of the poore, and therefore should be a sacrifice so well pleasing to God, and meritorious, as that it should receive great reward at his hands, herewith the mindes of religious and devout people were so much moved, that they thought nothing too much to give to the Church, by means whereof Churches began to grow rich. Secondly, people were made to believe that the worshiping of Images and Relicks of Saints, and building of Churches, Chappels, Oratories, &c. and endowing them with Lands, Tenements, Parsonage and Vicarage houses, &c. was an effectuall way to have favour with the Saints, and to procure their prayers and intercession for them: By these and such like means this wylie and crafty generation deluded the people, and made themselves rich, and robbed Christ of his honour, who onely is our Advocate to God. And furthermore, they gathered in heaps of wealth, by Masses, Pilgrimages, Penance, Offerings, and such like Merchandises, wherein their subtilty and craft was prefigured by a Leopard; a Beast subtile by nature, whose property

perry is to lie in waite for her prey, and slilie to catch it as the Cat doth the Mouse, and in that respect doth well resemble the Antichristian Clergie, that subtile generation.

But further it is added, that *the feete of this Beast were as the feete of a Beare.*

The Leopard is more nimble to catch then the Beare, but the Beare is more strong and eager to hold fast that which he hath seased vpon, then is the Leopard: both these properties this generation hath, nimble to catch and greedy to hold, they catch by flight, But hold by force. and therefore in catching resemble the Leopard, but in fast holding the feete of a Beare.

To this it is added, that *the mouth of this Beast was as the mouth of a Lion.* And by this another propertie of the Antichristian Clergie was foreshewed, for as the Lion when he hath taken his prey roareth vpon it, at whose roaring the Beasts tremble: So this generation being thus exalted and made rich, and have gotten their prey, they terrifie the small Beasts of the Forrests, roaring with curses and excommunications against, be he Prince

or Pelant, that shall presume to part stakes with them, or meddle with their prey, or diminish their portion, but an Egge or an Onion. That these be the properties of this Generation needs no proof, it is manifest by daily experience.

Here therefore we may learne what to esteem and judge of the Antichristian Cleargie, together with those Multitudes, People, Nations, and Tongues, out of which they have sprung, and over which they are set and supported; namely, that they are a monstrous and beastly Generation, excelling in craft, covetousnesse, pride, cruelty, and all iniquity; and therefore not to be esteemed, as they boast themselves to be a holy Catholike Church, and Spouse of Christ, which cannot erre, &c. And by this we may see how lamentably the Nations have been deluded and led into errour and ungodlinesse, by their guides and leaders.

Now it followeth, that unto this Monster the *Dragon* gave his power, and his Throne, and *great authority*.

Here is declared of whom the Prelates and Clergie have received their spirituall Lordships, power, authority, and jurisdiction.

dition, to devise and make spirituall Laws and Canons, to erect spirituall Courts, and create Officers to beare rule, and exercise dominion over the Nations, even from the Divell: they have not any lawfull authority from God, but an usurped authority from the Divell, whose instruments they are, to advance his kingdom, and to persecute the Saints, which obey God rather then men,

And here we may observe that they are rightly called spirituall Lords, because originally they proceed from that prince that ruleth in the aire, the spirit that worketh in the children of unbelieve; but withall, in stead of spirituall Lords, Laws, Courts and Officers, call them spirituall wickednesses, and so we give them their right titles: and being such, if we will fight the good fight of faith, we must by witnessing what they be, wraastle against them, and not submit unto them, but stand fast in that liberty wherewith Christ hath made us free, and not be intangled with any yoke of bondage: and that we may wraastle and prevaile, we must take unto us the whole Armour of God, Ephes. 6.

Further, John saith, that he saw one of the heads of the Beast as it were wounded to death; and his deadly wound was healed, and all the world wondered after the Beast.

By this Head, which was as it were wounded to death, was signified the reviving of Priesthood, the mysterie whereof, in few words, is this. The workers of iniquity in this Antichristian kingdom, having ordained this order of ministry, called Priesthood (whether it were in imitation of the Jews, or Heathen, it is doubtful) but certain it is, that because it wanted externall sacrifices, it came short both of the Jewish Priesthood, and also of the Heathen, so that it was a lame and wounded Priesthood, and was not respected. In time it came to passe that they found out a sacrifice (as is to bee seene in their Masse-book) which was the transubstantiating of Bread into Wine, into the very Body and Blood of Christ, really and substantially (as they use to speak and teach) and being so transubstantiated to offer it up unto God, a sacrifice propitiatory both for quick and dead. Thus the wounded head of Priesthood was cured and revived, and so became the worlds wonder,

as now it followeth to be declared, according as *Iohn* here witnesseth:

And all the world wondred after the Beast. That is, the people of the Nations having this Priesthood set over them, and commended unto them to be of such power and dignity, as that they could make them a visible God, not onely to behold with their eyes, and look upon, but also to eate, and that their Maker and Redeemer, to their everlasting salvation: And being so effectually deluded, as that they beleevd these lies, hereupon they wondred, and followed the Beast. Well might they wonder to see bread, and taste bread, where was no bread; and to see wine, and taste wine, where was no wine (for so were they made to believe) and to eate flesh, and drink blood, and yet neither to see nor take flesh nor blood: this was a wonder to wonder at; and who would not follow him for a guide, that had power to worke such wonders?

But they did not onely follow the Beast, as the Jews did Christ, when they saw his miracles, *But they worshipped the Dragon which gave power unto the Beast, and they*

they worshipped the Beast, saying, who is like unto the Beast? Who is able to make warre with him? To worship, is to heare and obey; and by worshipping the Dragon was shewed, that they wholly addicted themselves to be directed and ruled by the Beast, whom the Dragon used as his instrument to work his will, and to whom he had given authority and power to that end: thus originally they worshiped the Divell. Secondly, they worshipped the Beast, as being the instrument of the Divell, and they became subjects in all things obedient unto the Beast, as being of such holinesse and truth, as that it could not erre, nor deceive others, and of such power, as what they loosed on earth, was loosed in heaven; and what they bound in earth, was bound in heaven; and therefore such a power as had no match or peere, so that they boasted and said of it, Who is like unto the Beast? As David considering the power and wonderfull workes of God, saith; Who is like unto the Lord? So do the Nations boast of this Beast, saying: Who is like unto the Beast? And further they said of him, Who is able to make warre with him? As if they should say,
This

This our holy Mother hath power to excommunicate, and deliver to Satan, all (of what estate, condition, degree, soever they be) that will not heare her voice, beare her yoke, and be ruled by her: Who therefore is able to make war with her? that is, make his party good against this our holy Mother. Of such admiration was this Beast in the earth; thus hath the world thought, and spoken of her.

And moreover, there was given *unto this Beast a mouth, speaking great things, and blasphemies, and power was given him to make 42 moneths.*

As the mouth is the means and instrument whereby men do declare their mindes, so this Beast had a mouth to declare and utter her minde; by which mouth was signified a ministry of false prophets, and lying spirits, namely, Doctours, School-men, Monkes, Fryers, and all sorts of their Preachers, who teach for doctrines the commandements of the Beast, and declare and utter the minde and will of the Beast, as being equall to Gods Word, this their Canons, Laws, Books and Monuments, do manifestly witnesse.

The

The effect of that which this mouth uttereth, is noted to be *great things, and blasphemies*. They boast of this Beast, that she is the holy Catholike Church Militant, the Mother of all true beleevers: the chaste Spouse of Christ, the Pillar and ground of Truth, that it cannot erre, &c. And that all which will have God to be their Father, must have her to be their Mother. Finally, that out of her lap and communion, there is no salvation. These and many other such great things speaketh the mouth of this Beast, which are indeed great things, and being so spoken, are great blasphemies. For is it not great blasphemie to call that Holy, which is most abominable? To call her the Mother of all true Beleevers, which is the mother of fornications, and of all abominations? To call that the Pillar and ground of Truth, which hath corrupted the earth with her errours and fornications, and caused all Nations to drink of the wine of the wrath thereof? To say there is no salvation but in her fellowship, whose end and judgement is to go to destruction? Beware of false Prophets, and teachers of lies, for such

are the mouth of this Beast.

And it is further to be minded, that it is said of this Beast, that the mouth which she had, was given her; for had this Beast no more to maintaine this mouth, then she hath of her own by descent and heritage, she could not have so many to speak for her as she hath: But Emperours and Kings, Princes and Nobles, and other great sinners, became benefactors to this Beast, giving unto her Lands and Tenements, Rents and Revenews, to maintaine this mouth to utter great things, and blasphemies, and more then this, *Power was given him to act, or make, two and forty moneths.*

For the better understanding of this point, let this be considered: In the Antichristian kingdom they have a rule how to proceed in every cause, but not given them of God, but of their own making, which they commonly call the Canon Law; concerning which Law, here we may learne by whom it was made, and how long it was in making. These Markers usurp the name of the Church of Christ, but the true Church is the Kingdom of Christ, and being the Kingdom of Christ, it hath him onely for Law-giver.

giver, they therefore which under the title of the Church presume to make laws, are fitly and worthily resembled by a beast, for what is more vnreasonable then for those whose greatest dignity, glory and happines, consisteth in hearing, obeying, and administring of gods word, to fall from this, and Lucifer-like to exalt and oppose themselves against their Maker, as though they were wiser and iuster then God: and to adde unto his Testament Which is sufficient to instruct us in all Wisdom, and to make the man of God perfect in every good worke: and to take from the same Testament at their pleasure which is not lawfull to do to any mans Testament, without great offence and iniustice, as the Apostle sheweth, Ga. 3. 15 yet this is the way wherein those great doers, the authors of the Canon Law haue walked. It is said of those Actors, *that Power was given them, &c.* Where first we may obserue, that of themselves they had not this power, for then it could not haue beene said to be given them, but given them it was; it is therefore to be considered, Who was the giver: Not Christ he gave his disciples no power to make Laws,

but

but gave them charge to teath belivers to observe all things whatsoever he had commanded them, it is certain therefore that this power was given them, not by God but by men: namely by Kings and Princes, for the states and degrees of men considered, it is plaine, that none can give power to make Lawes but such as be Soveraignes; by such therefore this power to make Lawes was given unto this Beast. But what should move Soveraignes to give power to Bishops and Ministers to make Lawes for the Church? Nothing verily but blind devotion; for they being ignorant of God and of his Word, thought it the best way to keep peace and vnity in the Church. Whereas indeed it was the cause of strife and dissention, and at length by that meanes iniquity was established for a Law, and Gods Word wholly reiected and cast aside as vniueersall for Lay men to vse. Now as in all lawfull proceedings, Princes are Gods ministers, in Gods stead vnto their subiects and people, so in giuing this power to this Beast, they are the Dragons ministers, and instruments. Whereas it is said that power was given unto the Beast to make, but it is not noted what should

be made, it argueth that the things made are of that nature and qualitie that they are not worthy of any name, the makers themselves use to call their Acts, Canons, Constitutions and Lawes, but falsly, for if they were such indeed, then men might have some good vse of them, but that no man can have, therefore it is but falshood and deceit so to name them: It is like the calling of one carved Image, *S. Peter*, another *S. Paul*, another *S. Iohn* &c. that is to name things that they be not, and that is to lie.

In that it is said, that power was given unto the beast to make 12. Moneths, It sheweth that the Beasts time is limited, and seeing that the time is limited, we must finde that the time of making of the Catholike Church agreeth with this stint, before we can be sure that it is the Beast, here represented, wherefore consider that the ecclesiastical state began to make about the yeare of our Lord, 304. (the Ancyran counsell being the first, whose constitutions tooke the effect and force of Law, (And made not an end of making vntill the year 1564. the Counsell of Trent being the last wherein the Beast acted the last act of this making

making, and fulfilled the measure of that iniquitie, and therefore is now to receaue judgment & condemnation from the Lord, as is hereafter in this prophesie declared, So that if we account a yeare for a day, and thirtie dayes for a month, it will amount to 1260, dayes which is the just sum of 42. moneths, that this Beast was a making, which is a strong argument, that by this Beast was signified the ecclesiasticall estate or Catholicke Church, as is shewed before, page 2.

Further it is said of the Beast, that he opened *his mouth in blasphemy against God, to blasphemie his name, and his tabernacle, and them that dwell in heaven.*

In that this Beast, by the ministry of false Prophets and Teachers, as by her mouth hath seduced the Nations, and made them believe, That God by the ministry of his holy Apostles and Prophets, hath not left us a sure rule sufficient rule of faith, in the holy Scriptures, but that the want thereof must be supplied with unwritten verities, the writings of Ancient Fathers, determinations of Counsels, and the Popes Decretals, otherwise all peop'e would run into confusion,

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sion, it may truly be said, that she hath opened her mouth unto blasphemy against God, First the eternall who hath created all things, and for whose wills sake all things are and were created, To be but a rude and grosse beginner of a worke, which he hath left and given up for vaine man to finish and make perfect. Secondly, if there be particular laws left out of the Scriptures, for want of which all people would run into confusion, then God hath not shewed himselfe to be a God of order. Thirdly, the Word of God is not sufficient to make the man of God perfect, in every good work, as the Apostles saith. But thus to think, is a horrible error. Thus to speak, is wicked blasphemy, and thus to teach, is hellish iniquity. For how will it stand with the glory of God, and of our Lord Iesus Christ, not to give unto his people a perfect Law, and sure Testimony, whereunto they might trust, and wherein they might rest and live by faith, but must depend upon other men, to see as it were with their eyes, & not with their own, and so hold their faith, in respect of other mens persons, to believe as they believe, &c

as though Gods people (their Leaders excepted) were not reasonable creatures, but as beasts without understanding : But blessed be our God, we have a sure Word of the Prophets, which is as a light shining in a darke place, whereunto we shall do well if we take heed. Gods people have no need of unwritten verities, mens precepts and traditions ; They have surer Lights to walk by, then the writings of the School-men, and other Writers of ancient times ; They have surer Rules, and righter Testimonies, wherby to decide and end controversies and doubts, then the determination of Connells, and Popes decrees, and they which speak to the contrary, open their mouth to blaspheme against God. Concerning blaspheming the Name of God, amongst other attributes or titles whereby he is set forth unto us, he is called the *Holy one of Israel*, and the High Priest in *Israel* did beare this inscription upon his forehead graven in gold, *Holinesse to the Lord*. First, therefore we may truly and boldly say of the Lord, that *Holy* is his Nature. Secondly, we may likewise truly and boldly affirme, that to give the title of *Holinesse* unto any unholy prophane

and abominable thing, is to blaspheme the name of God: But thus the Beast hath done many and sundry waies. They ascribe *Holinesse* unto their Antichristian orders, and Priesthood to their Idolatrous Masse, to their exorcised or conjured Bread, Water, Oyle, Tapers, Ashes, Vestures, Vessels, and many other implements in and by al which they blaspheme the name of God.

And as they blaspheme the Name of God; So likewise the blaspheme his Tabernacle, That is to say, the true visible Church of Christ under the Gospel, which is the place of Gods presence, which he hath chosen to put his Name there; where two or three, or more are gathered together in the Name of Christ, there is Christ present, and where Christ is present, there hath God put his Name, there he is to be sought, and there he may be found, and there is his Tabernacle. To come together in the Name of Christ, is when Gods people joyne themselves together in a spirituall body politike, separated from the common multitudes of known unbelievers, to the end to meet together for the mutuall edification and comfort one of another, by doctrine,
brea-

breaking of bread, and prayer, and to practise all other Ordinances of Christ set down in his Testament, as they shall haue occasion: and to Companies of Beleevers, having such fellowship and communion one with another, the title of the Churches of Christ doth (in our use of speech) properly and of right belong: but for beleevers to do this apart by themselves, is adjudged contempt of authority, factious, novelty, making of Conventicles, and unlawfull Assemblies, dangerous to the State, and not to be suffered in any Kingdom or Commonwealth, and so they blaspheme the Tabernacle of God in a high degree, as if Gods people were a company of ungodly rebels, and wicked conspiratours; but the righteous Lord will in due time visit his people, and rebuke his enemies.

And on the other side, for Gods people now to deny the kingdom of the Beast; that is, (as they call it) the holy Catholike Church Militant, to be the true Church of Christ; To refuse to partake and communicate with them in their abominations, delusions, and unlawful works of darknes, is adjudged disobedience, schisme

and contempt of the power and authority of the Church ; To speak against their proceedings, sedition, disturbance of the peace of the Church, heresie, impiety, and what not ? Thus they adorne the Harlot, which corrupteth the earth with her fornications, with the title of the Church, and Spouse of Christ, and Tabernacle of God, and so blaspheme the Tabernacle of God, as if it were not a communion of Saints, by calling and professioun, but an habitation of Divels, an hold of foule Spirits, and a Cage of every unclean and hatefull Bird.

Further, it is said of the Beast, that it did *blaspheme those that dwell in heaven*, that is, the *Saints* departed this life.

Those that dwell in heaven, are then blasphemed, when it is said of them, that they take it as an honour done unto them, when we make them our Patrons, build them Temples, set up their Images, offer and pray unto them, and make them Mediatours between Christ and us, for by this they are made, not onely Idols, but also favourers and chief maintainers of Idolatry : They are also blasphemed when the doctrine which they taught and practised, is

condemned for heresie, or when erroneous doctrines, vaine traditions, superstitious rites, ceremonies and customes are fathered upon them, as received from them by Tradition, as unwritten verities, but the world hath been brought to believe that Saints in heaven might by these means be as it were bought and sould, between Priest and people, wherein they have been highly blasphemed.

Moreover, it is said, *that it was given to the Beast to make warre with the Saints, and to overcome them: and power was given him over all Kindreds, and Tongues, and Nations.*

Warre is made with the Saints, when they are accused to Rulers and Governors, to be Heretikes Schismaticks, wicked and ungodly persons; and they may then be said to be overcome, when their accusers are justified, and they condemned, according to this, this Scripture hath been fulfilled and verified. Great and of long continuance have been the warres which the Beast hath made with the Saints, and many have been the victories of this kinde which the Beast hath had against them, as the Histories, and other records of the Nations do plentifully witnes. Is

It was given to the Beast to make warre with the Saints, when Rulers and Governours gave way to the Beast to devise and make laws at their own pleasure, concerning Religion, and the worship of God, and then to condemne for Delinquents, and evill doers, all that would not observe those Laws. How free and forward Rulers and Governours have been to give such power unto the Beast, they themselves have felt by long and wofull experience: for much woe hath the Beast wrought (not to the poore and meaner sort of the Saints onely, but) even to Emperours and Kings, and all degrees of people, and therefore it is said in the words following, that power was given unto this Beast over every Kindred, Tongue and Nation: So that the exaltation thereof was such, as to be a Father above all fathers to every Kindred; a Lord above all Lords to every Tongue; a King above all Kings to every Nation. Thus was this Beast exalted and sate as a Queen triumphing over them, having all of all degrees brought in bondage unto her Dominion, which was a just recompence upon their heads,

that

that gave such power unto this Beast: yet see how the world was herein deluded, they were not captives against their wills, but in blind devotion, had this Beast in most high reverence, as being a devine power ordained and given by God, and not from the Dragon, Thus did the Lord give them over to be deluded by this Beast, as a just reward of their vngodlynes, in that they receaved not the loue of the truth, but tooke pleasure in vnrighteousnesse.

Further it is declared in the words following, *That all that dwell vpon the earth must worship him,* (that is the Beast) *whose names are not written in the booke of the life of the Lamb slayne from the foundation of the World.*

by those that dwell on the earth is ment those that have set their habitation there, and choose rather to enioy the prosperitie of the world and pleasures of liane together with the Beast, then to suffer affliction for the truth, and for witnessing against the Beast: these are they that worship him, that is, receave their precepts and rules, for their doctrine and whole, some instruction, and observe their ordinances and Lawes as perfect rules of equi-
tie

tie and righteousness, casting the word of God declared in the holy scriptures, behind their backs, and treading his Ordinances vnder their feet, making farre more conscience not to eate an Egge on Friday, then to steale, or to commit adulterie, But of such it is said, that their names are not written in the Booke of life of the Lamb which was slaine from the beginning of the world: That is, they are not of the number of Gods Elect and Chosen in Christ, and given vnto him for his portion and heritage, whose condition is to be hated, despised, persecuted, and afflicted in the world, for righteousness sake, in whom the Lamb Christ Jesus, as in his members hath been slaine since the beginning of the world: which condition, those which cannot brook and endure, but count it a pleasure to live deliciously for a season, and take delight to enjoy the pleasures of sin, may thereby be described, not to have their names written in the Book of life.

Concerning these things it is added, *If any man have an eare, let him heare,*

As if it should be said, few there be which have an eare to heare these things:

For

For who can indure to heare that Catho-
like Church, which they account to be
spirituall, holy, and heavenly, to bee
compared to a Beast, ugly in forme, and
horrible and monstrous in nature; Who
can endure to heare that Power, that
Throne, and that authority, which they
believe to be of God, to be said and affir-
med to be of the Dragon, that old Ser-
pent, the Divell, and Satan? Who will
believe that a righteous God would give
way to his enemies, the workers of ini-
quity, so farre to prevaile, and so long
time, as for many hundred years toge-
ther, to delude the Nations, to bring
them into bondage, and to keepe them
in slavery? And that a few poore despi-
sed people, of no reckoning in the world,
here one, and there another, should see
more, and be wiser then all the great
Clarkes, wise Counsellours, mighty
Princes, and all the Nobles of the earth?
Who (I say) hath an eare to heare these
things, and not be moved to fret in him-
selfe, and to gnash his teeth at the hea-
ring of them?

Yet notwithstanding all this, and more,
let him that hath an eare heare, for times
and

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and seasons will change : a time will come (as the verse following doth declare) when these great workers of iniquity shall be subdued and trodden under foot.

Per. 20,

He that leadeth into captivity, shall go into captivity, he that killeth with the sword must be killed with the sword, here is the patience and faith of the Saints.

Here is shewed the justice of God, who will recompence unto the wicked, according to the works of their hands, as they have measured unto others, it shall be measured unto them again; they shall reap the fruit of their unrighteousnesse to the full: Therefore the Saints and servants of God should here learne with patience to beare the Crosse, because the Lord will take their parts, and avenge their blood upon their enemies, and those which with patience rest upon the Lord. are here recorded for Saints. *Here is the patience and faith of the Saints.* As if it were said, those which patiently endure affliction for the truth, and commit their cause unto God, resting faithfully upon him, are thereby tryed and made manifest to the world, to bee the Saints

Saints and Servants of God, that in sure hope of a time of refreshing, chuse to endure captivity and the sword, rather then they will (to have peace with the world) together with the world worship the Beast.

Thus much concerning the first part of this Chapter; and of that power and promotion which the Prelates and Clergie crope up unto before the exaltation and-supremacy of the Pope. The my-sterie of whole iniquitie is next to be considered; *To God be glorie for ever.*

THE

THE SECOND PART OF
the XIII. Chapter of the Revelation,
beginning at the XI. verse.

VERSE XI.

*And I beheld another Beast coming up
out of the earth, and he had two hornes
like a Lamb, and he spake as a Dra-
gon.*

AS in the former part of this Chapter,
the Prelacy and Clergie in generall,
who under the title of the Catholike
Church Militant, exalted themselves to
worke iniquity, and bring the Nations in-
to captivity and bondage to their tradi-
tions, were resembled by a seven-headed
Beast: so here, after much striving amongst
themselves who should be the chiefe and
greatest, not being content with former
riches, honour, and earthly promotion,
but aspiring higher, at last the Prelate of
Rome in particular, attained to this title
and dignity, to be Christs Vicar, Peters
Successour, and universall Bishop; and
under that Title pretended a fulnesse of
power

power and supremacie over all persons and causes, and therefore is here resembled and fore shewed by a Beast, &c.

First whereas it is said of this Beast that it came out of the earth, thereby is signified, that the high degree and dignitie wherevnto the Prelates of Rome have aspired, and exalted themselves, is not from heaven, it is from the earth, earthly; it is a plant which our heavenly Father hath not planted, and therefore shall in the end be rooted out.

Concerning the comming up of this Beast, it is to be minded, that the Ministers of the Word of God (of which ranke of men this Beast boasteth himselfe to be the chiefe) if they were in their right kinde, should be as the Stars of Heaven, lights and guides unto others: But at the opening of the sixth Seale, *Iohn* saw the Starres fall from Heaven to the Earth, as a fig-tree casteth her Greene figges when she is shaken of a mighty winde; whereby was signified, that the Ministers of the Word of God would in time degenerate and goe out of kinde; they would, contrary to the Apostles rule, set their affections on
D earthly

earthly things, they would for filthy lucre make Merchandize of the people, and Word of God; they would gather riches, and grow wealthy by the wages of unrighteousnesse, and so become the great men of the earth: all which is fulfilled and come to passe, as all may see that are not willingly blinde.

Among the rest of the fallen Starres, to one was given the Key of the bottomlesse pit, *Rev. 9, 1.* whereby was signified that power and preheminence should be given to one of the fallen Stars above the rest: which thing was effected & came to passe, when *Phocas* being Emperour, he promoted *Boniface*, then Prelate of *Rome*, to be universall Bishop, and to have power and jurisdiction over all other Bishops. Which thing when *Phocas* had done, this *Abaddon* King of *Locusts*, with the rest of the brood of the bottomlesse pit that succeeded him, who had the opening and shutting of Purgatory at their pleasure, so prevailed in time, that they exalted themselves above Emperours and Kings, which thing they could never have done, had they not first besotted the Nations in blinde devotion to impoverish themselves to feed these

Locusts.

Locusts under the Title of the Church, and in hope of meriting thereby, and to be released from their sins, and from the supposed paines of Purgatory: For had the Pope, that Prelate of *Rome*, been as destitute of worldly wealth, and as well furnished with spirituall grace, as *Peter* and *Iohn* were, when they went up into the Temple to pray, and healed the lame man, he had never set his foot upon the Emperours neck. For as much therefore as the Romish Prelate from a meane and lowly estate and degree in the world, hath crept up and been exalted above Kings and Emperours: and seeing worldly wealth and riches have been the means whereby he hath got the preheminenœ, very significantly was this upstart resembled and prefigured, by a Beast comming up out of the earth.

Againe, it is said of this Beast, that it had two Horns like the Lamb: By Hornes in the Scripture is usually signified power and authoritie, and by the Lamb is meant CHRIST IESUS, who had all power in Heaven and earth given to him, *Mat. 28. 18.* So

that hereby was shewed, that the Prelate of *Rome* would challenge and usurpe great power and authority, which he periwadeth the world doth belong unto him, as being Christs Vicar, and under this pretence usurpeth a twofold power and jurisdiction, both Civill and Ecclesiasticall, not in earth onely, but in Heaven also; what he bindeth in earth, is bound in Heaven, and whom he will, he can release from the paines of Purgatory, and place them in Heaven: Therefore in token of this his power, he is armed with two Swords, which thing was plainly signified by the two Hornes which he had, like the Lamb. But though the Beast would be the Lambs equall, and resemble him in power, yet his voice bewrayes him to be but a counterfeit, and a dissembling hypocrite: *he speaks like the Dragon*, he pretendeth property to that which is not his own, and exalteth himselfe against those, unto whom he should submit and give honour: Even as the Dragon said of the Kingdomes of the world; *All these are in my power, I give them to whom I will?* So likewise saith this Beast his Vicar, the Prelate of *Rome*:
 The

Luk. 4. 6.

The Empire and Kingdoms of the earth are in my power, and at my disposition, and to me it belongeth to depose and set up Emperours and Kings at my pleasure, as shall be behovefull for the peace of the Church, And thus may the Beast in this be known by his voice, likewise in divers other particular blasphemous speeches and divelish doctrines.

Further, it is said of this Beast, *That he exerciseth all the power of the first Beast before him, and causeth the earth, and them which dwell therein, to worship the first Beast, whose deadly wound was healed.*

In that this beast is said to exercise, *All the power of the first Beast before him*, therby was signified, That what the first beast could do by her motherly authority and power, under the usurped title and name of the holy Church, the same could this beast do, by the authority and power of his fatherhood, under the title & pretence of Christs Vicar, & Peters successor, universal Bishop, &c. But that this Beast may yet further be discerned, it is said of him, *That he caused the earth, and those which dwell therein, to worship the first Beast, &c.* By causing the earth to worship the first Beast, was foreshewed, that the Pope would exact

of the earth the tenth part of the fruits thereof, for the maintenance of the holy Church, and this is indeed to worship: For as the paying of Tithes in the time of the Law, was a part of the true outward worship of God, so this is the worship of the Beast. And further, by causing the Inhabitants of the earth also to worship the first Beast, was shewed that he would carefully see due homage, service, and obedience to be yeelded and performed to the holy Church; so that though the Prelate of Rome, as a son of Perdition, did exalt himselfe above measure, yet still doth he maintaine the power and dignity of the Catholike Church; the estimation of her Motherhood must still be maintained, her voice must still be heard and obeyed; not to come when she calls, is contumacy and contempt, not to be indured; they that dare so far to despise her authority, as not to obey her Paritors Procelle, are by her doom to be accounted cursed children, and worthy of no lesse censure and punishment, then to be struck with that terrible Thunderbolt of her Excommunication, the violence whereof is such, as who can indure it?

Who

Who will not rather ride, run, dance attendance, crouch, kneele, pay, pray, or do any thing else, which Master Officiall or his Register will enioyne them, then undergoe so heavie a burthen, as the censure of Excommunication? Thus will the Pope have the magnificence of this *Diana* to be maintained; The earth and those which dwell in it must yeeld unto her the Tithe of all their increase, as also Mortuaries, Offerings, and many other Church duties, which she requireth of them; for she is a Goddesse, and must be worshipped. And this diminisheth the Popes glory never a jot, the two estates of the Whore, and false Prophet, can well agree and stand together, as Father and Mother in one Family, and therefore the second Beast, as Father of all, will have the first Beast worshipped; that is, obeyed and maintained in glory, as Mother of all. And further observe, in that the Pope hath executed all authority of the Catholike Church, thereby is confirmed the truth of the exposition, that the first Beast was the Catholike Church, and the second Beast the Pope, as hath been before observed.

And he doth great wonders, so that he maketh

keels fire to come down from Heaven on earth in the sight of men.

First, by the wonders which he did, was foreshewed what wonderfull things the Prelate of *Rome*, that false Prophet should bring to passe; as namely, under the title of the servant of the servants of God, (which indeed all Ministers of the Word, and other Church Officers ought to be) to creep up and exalt himselfe above Emperours and Kings, and all other estates in the earth, which being considered, is indeed a thing wonderfull: for first, the Prelacy and Cleargie, in respect of the pretended holinesse of their Orders, were exempted and freed from being subject to any secular jurisdiction and power; the meanest of them might not bee produced before any secular Judge, for any crime or offence how hainous soever, yet unto this Beast, they must be obedient in all things, as servants to their Lord; upon him they must depend with all observation, as children upon their fathers: And as for Emperours, and Kings, and other worldly States, it is plaine to be seen, that though they stand highly upon their titles and dignities, not

Vide Consilium Maris, Can. 9. 10.

to have them impaired, or in any thing diminished, which is a thing which they will withstand, to the shedding of abundance of blood; yet to be made such vassals to this Beast, as to hold his stirrop, to lead his Horse by the bridle, to kisse his feet, they thought it no abasement, but an honour: And notwithstanding, that very many of that beastly ranke have been notorious wicked men, and abominable li- vers, yet have they the craft so to delude and besot all people, of all degrees in the world, as to bring them to believe that the truth is so infallibly annexed to that seat of the Beast, that it is not possible for him to erre in judgement; yea, he made the world to believe it as an Article of faith, that his determination and judgement of any controversie, or point of doctrine, is a more indif- ficient and infallible rule of faith then is the holy Scriptures: That these and the like grosse doctrines is beleev- ed and received, are great wonders.

Further, He *maketh fire to come down from Heaven on the earth, in the sight of men, &c.*

By fire in this place was foreshewed the

punishment which should be inflicted on the Saints, which was burning with fire: And in that the fire was said to come from Heaven, whereby was foreshewed, that the Judges of the earth, *Who are called gods*, and their seats as the Throne of God in Heaven, should be so corrupted by the Pope, as that they should believe the Saints and Servants of God, which refused to obey the Pope and his Laws, to be therefore Heretikes, Schismatikes, refractory, rebellious and disobedient persons, and therefore should condemne them to be burnt to death: This they have done, thinking they did God therein good service, and that it was the just judgement of God upon them. Thus he made fire to come down from heaven: For true it is, that the judgements rightly pronounced by the lawfull Magistrates, are the Judgements of God, and their punishments, Gods punishments, and therefore it is that Magistrates are called Gods: but seeing Magistrates have been thus corrupted by the Pope, and made to pronounce unrighteous and unjust judgements, we are to esteem them as the judgements of the Dragon; and yet nevertheless their authority

Psal. 82. 6

rity and power lawfull, and ordained of God. Thus the Beast deceiveth them that dwell on the earth, by means of those Miracles (falsly so called) which he had power to do in the sight of the Beast, as is shewed in the verse following.

And he deceiveth them that dwell on the earth, by the meanes of those Miracles which he had power to doe in the sight of the Beast. Vers. 14.

Those which the Beast deceiveth, are said to dwell on the earth; that is, have their affections set upon earthly things, and not upon heavenly, so that they will not for love of the truth forsake their earthly possessions and pleasures: these are they which are deceived by these lying wonders of this Beast; but those that are strangers and Pilgrims in this world, whose affections are set upon heavenly things, and not upon earthly, these are not deceived, nor deluded by him: these making tryall of him by Gods Word, have found him to be a lyer and a deceiver, and believe him not, but taking their lives in their hands, witnesse against him to the death; that his power and working is of Satan, and that his wonders are lyes.

And

And Whereas it is said, that he had power to do *these Miracles in the sight of the Beast*: thereby is confirmed and made manifest, that which before is shewed, to wit, that this son of Perdition, the chiefe Darling of his holy Catholike Mother, is present with her, and in her bosome, and for her sake, and in her behalfe exerciseth his power, she retaineth still her former authority, without any diminishing thereof, as is euident unto all that are acquainted with the acts of that Church. Thus much for the second part of this Chapter.

THE

THE THIRD PART OF
the XIII. Chapter of the
REVELATION.

Wherein is foreshewed a third Beast,
which was set up by the commande-
ment of this second Beast the Pope,
who said to *them that dwell on the earth,*
that they should make an Image to the
Beast which had the wound with a sword,
and did live.

Here we may see that the Pope by his
commaunding power was the cause
of setting up this Image, and for the better
and more cleare vnderstanding. what this
Image is, Let us a litle consider the patter-
ne, whose Image and liknes it beareth,
namely the first Beast.

The first Beast as hath beene shewed, was
the representative body of the Catholick
Church Militant, consisting of the select
Prelacy and Preisthood of sundry Nations,
gathered together into one counsell or
Synode, with authoritie to make Lawes,
and canons for the vniversall Church, to be
observed uniformly of all Nations under
pre

pretence of the 'insufficiency of the Scripture for the government of the Church, and the worship of God, in like manner the Pope, (in his wisdom seeing it necessary for the good government, maintenance, and upholding of his kingdome, and the rooting out of Heretickes, and seditious persons, (as they call them which daily increased in every countrey) did ordeyne and command, that in every province there should yerely be held and kept a provinci-

Vide concilium Lateranense all counsell or Synode consisting of the Prelats and many other selected persons which should look to those matters, to which Synode he also gave power to make Lawes and ordinances, to which the people should be conformable and obedient: This is the Image which he caused the dwellers on the earth to make of the Beast, which had the wound with a sword and did live.

Vers. 15. Further it is said, *Vers. 15.* And power was given him to give life unto the Image of this Beast, that the Image of the Beast should both speake, and cause that as many as would not worship the Image of the Beast, should be killed.

In this Verse we may observe: first, that a gift

a gift was given to the Pope to bestow upon this Image: Secondly, what this gift was, viz. to give life or breath to the Image: thirdly, the end and effects of the gift, which was, that the Beast should speak, and cause that as many as would not worship the Beast should be killed: As there was given by the Dragon to the first Beast, great power and authority, and also a mouth to speak blasphemies, and to make war with the Saints, in like manner by the same Dragon was this gift given to the Pope, to give life or breath to this Image: By life is here meant authority, which is, the life of a Synod, without which it is of no force, and so this Image should have been no more then a very Image or picture, and set up to no purpose, but the Pope having received it, gave authority to the Image that he should speak, that is, make and set forth Canons and Laws; for to speak is so understood: as for example: A King is said to speak to his subjects when he setteth forth his Laws and Proclamations: so this Beast having made Canons and Decrees, speaketh to her vassals and subjects by them.

More-

Moreover, the Image caused, that as many as would not worship him, should be killed: Here the pride and cruelty of this Image is set forth, to be answerable to the first Beast, and therefore rightly is he called her Image: for as the first Beast made war with the Saints, and overcame them, all that dwelled on the earth worshiped him, &c. so whosoever would not worship this Image; that is, heare his voice, and keep his commandements; there was no way for him but death. All the worship that the

Deut. To. Lord requireth of his servants, is, That they
12, 13. feare him, walk in all his waies, love him, and
serve him with all their hearts, & with all their
sonles to keep the Commandements of the Lord,
and his Ordinances, And this is indeed the true worship of God. In like maner, this Image will be worshiped, his Laws must be observed, and his Canons obeyed without examining and trying of them, be they never so unholy and unjust: They that do not observe and obey them, be they never so upright and holy men, they shall be thereby indited, arraigned, judged, and condemned to death, as being in their estimation, Heretikes, Schismatikes, disobedient and rebellious persons, contemptners
of

of God, and of the Church, yea, as the filth and of-scouring of the world, and unworthy of the society of men.

And he causeth all both small and great, rich and poore, free and bond, to receive a Marke in their right hand, and in their foreheads.

This Image challenging worship to be performed unto him, of all people of all sorts and degrees, according to the authority given him by the Pope, was by some contradicted and despised, wherefore the Image in policy, for the better triall of those that were his trusty subjects and slaves, ordained that all his Ministers should receive a Marke, at the receiving whereof, they should vow and sweare to be of his Dominion, and under his Banner, to fight against Christ and his Saints. What this Marke is, and what is the maner of giving and receiving of it, is now to be declared.

For prooffe

The Prelacy and Clergie being as hath *of this, look* been before shewed, assembled with *no further* authority to make laws, did ordain that every *then in the* Bishop in his Diocesse should carefully *36 Canon* observe that none should preach or execute *of the* the function of a parish Parson, Vicar or Curate, in any Parish, but he that would swear *England,*

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to observe An. 1603

serve their Lawes and Canons, and thereupon should receaue the letters of orders of the Bishop of the Diocese, which letters of orders signed and sealed by the Bishop, is the Marke of the Beast here mentioned, and doth testifie in the behalfe of the bearer thereof that he is their sworne servant, under holy orders, either a Priest, a Deacon, or a half priest, &c. and that he is a man found capable & meete for the cure and charge of soules, and therefore to what parish soever these tried lads are sent to doe service, upon sight of this marke, they must be receaued without any opposition, upon penaltie of the law upon those that shall refuse them.

Here may be objected, that this marke is only receaued by the Clergie, and not by the people of all sorts, rich and poore, bond and free, according to the text. I answer, that all persons which receaue the false Preists doe likewise receiue, and submit to that authoritie which sent them, and also the marke by which they are sent, as is evident, when a Priest cometh to take possession of a parish to which he is apointed by the Bishop; he is not receaued upon his word, nor because he tolleth the bell, and
and

of the Revelation of Iesus Christ. 87

and putted on the Surplice, and useth other Cerimonies enioyned him by the Prelate: But shewing the foresaid Marke of the Beast, they receaue both him and it, and communicate with him: thus all both smal and great, rich and poore, bond and free, that submit unto their appointed Preist, receaue a marke in their foreheads, by receaving and submitting to him. For as our fauour Christ saith of his Apostles and Ministers, *He that receaueth you, receaueth mee,* Luke 16. *and he that Heareth you heareth me.* So those John 20. that receaue, heare, and ioyne in fellowship with these false Ministers, doe heare, receiue, and ioyne to the false power which sent them, and the marke by which they are sent:

whereas it is said that they receaved the marke in their foreheads, *or right hand,* thereby was shewed that this marke should be an aparent testimony that they were servants of the beatt, and that they were of that band which had ioyned hands, & made a league to walke in the wayes of destruction.

Further, it is said; *Kers. 17. And that no man might buy or sell, save he that had the marke of the Beast, or the name of the* E 2 *Beast,*

68 *An Exposition of the 13 Chapter*
Beast, or the number of his name,

Here is propounded three conditions, and whosoever had not one of them, thereby to be known to be of that Kingdom, might not buy or sell, or have any thing to do amongst them. For the better understanding hereof, let us minde, that although these three Beasts in respect of their severall power and jurisdiction did differ one from another, the Catholike Church being the chief, and the Pope inferiour to her, and the Image of the Beast as it were a servant or handmaid, inferiour to them both, yet notwithstanding they were one body, being joyned and knit together by the power of the Dragon, and have so farre prevailed over the Nations, as that they have brought all, both small and great, rich and poore, bond and free, to bee in subjection to their Kingdome; which beareth the name of the holy Catholike Church, or Sea of ROME, but the Holy Ghost calleth it **BABILON THE GREAT CITIE**:
4.8 for as the materiall *Babylon* was a
I. City which dwelled upon many waters, which caused her to abound in riches and treasure: so this mysticall *Babylon*,
lon,

lon, this great Citie of *Rome*, I meane the Ecclesiasticall State, is said also to sit upon many waters, which the Holy Ghost expoundeth to the People and Nations, as in the seventeenth Chapter, and 15, verse: *The Waters on which the Whore sitteth, are Peoples and Multitudes, and Nations and Tongues*: And these Waters have been the means of the flowing and increasing of the wealth and riches of this Citie, so that their Merchants, that is, the Prelates have grown rich, and become the great men of the earth, by trafficking in them; also the Ship-masters (which are the Parish Priests) and all Ship-men and Mariners (which are the inferior guides, and Ecclesiasticall Officers) have gathered crums, and waxed rich thereby, and therefore at the destruction of this great Citie shall stand a farre off and shall howle to see the desolation thereof, and their owne gaine taken away, for from thenceforth no man will buy their commodities any more. Here note, that these foresaid spirituall persons are the sellers, and the Lay-people are the buyers, and the wares which are bought & sold in this kingdom are all

called spirituall, as pardons for sin, and indulgences of divers sorts, which is a speciall commodity, and bringeth in abundance of treasure; also their Pistling, Gospelling, Chanting, Homeling, Massing, which must be maintained with the Tithes, or Tenth of all things, which they usually call the maintenance of the Ministry; Also the Sacrifices (unacceptable to God, and well-pleasing to the Divell) which are daily offered at their Altars, and at divers Images of Saints; also the body of their Maker and Saviour: besides Marrying, Baptizing of Children, Churching of Women; Houseing the sick, burying the dead; these and many such like, are the spirituall Wares sold in this Kingdom, which have particular prizes set on them: Now so it is, that these wares are priviledged, that none may either buy or sell them, save he that hath the *Marke of the Beast, or the name of the Beast, or the number of his name.* What the Marke of the Beast is, hath been before shewed: Secondly, the name of the Beast is to be considered, For the manifestation whereof let us consider and minde, that those which did preach and professe Christ and
his

his doctrine, are said to have and to bear his Name. The Lord Christ Iesus said unto *Ananias* in a Vision concerning *Paul*; That he was a chosen Vessell to bear his Name before the Gentiles, and Kings, and the Children of Israel. By the Name of the Lord, here was meant that *Paul* should preach the doctrine of Christ, and those that beleaved by his Preaching, were said to believe in the Name of Christ, and were therefore baptized into his Name, and called Christians. The Disciples were first called Christians in *Antioch*. Also the Disciples and followers of Christ are said to have the *Lambs Fathers Name* written in their foreheads: According to this is the meaning of the name of the Beast, which the holy Ghost setteth down in a myſterie in the 17 Chapter, and 5 verse, *Babylon the Great, the Mother of Harlots, the abominations of the earth*: But the Papists call it not *Babylon the Great*, but the great universall or Catholike Church; not the *Mother of Harlots*, but the Mother of all true Beleevers; not the Mother of all abominations of the earth, but the Pillar and ground of Truth, that cannot erre: This is the difference betwixt the name which

Acts 9.

15.

Acts II.

26.

God giveth them, and which they take and attribute unto themselves: But let them speak the best of themselves, and let us consider and answer them in their own language, they call themselves the Catholike Church, and their professed vassals and subjects are therefore called Catholikes, and whatsoever they be, that do either preach or professe the Catholike faith, that is, beleeve as this Catholike Church beleeveth, that it is Mother of all true Beleevers, that it cannot erre, &c. they are Catholikes, such persons wheresoever they live, if they thus believe (although they never received the marke of the Beast, nor can receive it) yet this profession is enough to intitle them in the right of buying or selling these foresaid wares, such persons have the name of the Beast, and therefore they may buy pardons of the forgivenesse of part, or all their sins, and use any of these things which they suppose necessary for their souls health: (but indeed destruction) yea, after their death they may, for a summe of money given to the foresaid Merchants by their charitable Succesflours, be released out of Purgatory: thus, by their

their own discription we have found out the name of the Beast, and who they are that have received it.

The third condition is the number of his name, as the Beast had one generall name which is the Catholike Church) whereby he was known from all other States and Kingdoms in the world, so it hath a number of names belonging to the particular parts and members thereof, to distinguish one from another, as in the 17. Chapter, and third verse, *The Beast was full of names of blasphemy.* As the true Church, which is that body whereof Christ Iesus onely is the Head, is compleat and furnished, when it is coupled and knit together by every joynt and member, which Christ Iesus hath given for the furniture thereof; namely, *Apostles, Prophets, Evangelists, Pastours and Teachers*: So this false Church being furnished with those parts and members which that great red Dragon hath invented and set up, under the title of Ministers of Christ, to work upon the children of disobedience; namely, the *Pope, Patriarches, Cardinals, Arch-bishops, Bishops, Deanes, Arch-deacons, Abots, Priors, Prebends*

Canons, Chancellors, Commissioners, Registers, Doctors, with the rest of the selected Synod or Counsell: so (I say) this Church or Beast, being furnished with these members, are the full number of his name; that is, they are the number of whom the Catholike Church consisteth, and from them all inferiour power and offices of Ministry, as Monks, Friars, Parsons, Vicars, Curats, and Jesuits are deriued. This I understand to be the number of his name, and this exposition agreeth with that in the verse following, where it is said, let him that hath understanding count the number of the Beast, what can be understood but the Number of the particular parts whereof he consisteth? And where it is said, *For it is the number of a man.* What can be understood but that it beareth the resemblance and likeness of a man? as followeth to be declared. Thus we see who may buy and sell in this Kingdom, and who may not.

Here is wisdom, let him that hath understanding count the number of the Beast, for it is the number of a man, and his number is 666.

Here is shewed, first, what is required
in

in searching out this mystery, and that is wisdom and understanding, not such as is from beneath, but from above, which commeth down from the Father of lights, from whom commeth every good and perfect gift, he it is that giveth wisdom to the simple, and the understanding of his secrets to those that feare him; which should teach those that desire to know the Mysteries of his will, to labour to be such as to whom he hath promised to reveale them, then whatsoever we aske, we shall receive of him, for to such he giveth liberally, and upbraideth not.

Secondly, here is shewed a direction how to imploy a mans wisdom in finding out this Myserie, and that is, by counting, or reckoning the number of this Beast.

Thirdly, a reason why the number of the Beast is to be counted, *Because it is the number of a man*; that is, it agreeth with, and is answerable to the parts of a man, and so is the more easily to be found: for as we know the true Church of Christ is compared in the Scriptures to the naturall body of a man, as in 1 Cor. 12. 12. *For as the body is one, and hath many members, and all the members of that one body being many*
are

are one body, so also is Christ Jesus : And in the 27. verse, the Apostle speaking of the Church of Corinth, he saith : *Yee are the body of Christ, and members in particular, &c.* So in the Ephes. 1. 22, 23. *Christ is given to be Head over all things, to the Church which is his Body.* Thus as the true Church is called and compared to a body ; so the Catholikes affirme, that they onely are that Church, and that Body ; and that the particular parts and members of their Church are the full number thereof. Now whereas they say they are the Church, let us say they are the Beast. And whereas they say, their particular parts and members make up the number of the Church, let us say their particular parts & members make up the number of the Beast, and so we finde the true interpretation of this Scripture.

Further, here is set down the number of the Beast, which is 666. By this number I do not understand any set number, and that the parts and members of the Beast are no more nor lesse, but thereby I understand is meant a full and compleat number, as before was shewed : As all the parts and members of a man joyned together make a whole perfect

fect man, so do the particular parts and members of the Beast make a perfect and entire Beast. Thus briefly, according to the ability which God hath given me, I have gone over this Chapter, wherein is briefly set forth the workers of iniquity, which have done, and yet still do prevaile over Gods people, under the title of Ministers of the Gospell, and Church of Christ, as they were represented under the forme of three severall Beasts: The first Beast representing the Generall Counsels, or (as the Papists call it) the Catholike Church. The second Beast representing the POPE. And the third Beast, the PROVINCIAL COUNCELS, which were established by the Pope.

The which three Beasts bearing rule and Dominion in these times whereinto we are fallen, and being enemies and opposers of Christ and his Kingdom, it doth behoove us to know them, to the end that wee may eschew them and their evill wayes, and seek after the truth, making strait steps unto the Kingdom of God.

Now, that we our selves may make particular

cular use hereof, it is necessary for us to examine the Nationall Synod, or Convocation, consisting of the Prelacy and Clergie of the Land, who whilst they remained under the yoke and bondage of the Church of *Rome*, and whilst they exercised their power, which was first given them by the Pope, for, and in the behalfe of that Church and Dominion, they were the very Image of the first Beast before mentioned: But being now separated from the Pope, and Church of *Rome*, they think (as it should seem) that their spiritual Pontificall power and authority which they exercise is lawfull and warrantable, and to be submitted unto: They being gathered together, boast themselves to be the representative body of the Church of *England*, and the true Church of Christ, and that they have power to make Laws and Canons for Government thereof, and for the worship of God, which all men ought to yeeld obedience unto, as appeareth by divers of their Bookes of Canons.

But we are not to take this upon their word, but to make triall thereof by the Word of God, whether it be true or false. If

If the Word of God did give them such power and authority, then indeed we were bound in conscience to yeeld already obedience to their Lawes and Canons: But the most wise God, and Disposer of all things, who knoweth the vanity of mens mindes, would not have his people to hold their faith in respect of mens persons, and at their pleasure to alter and change the same, and therefore did not give to any of his Ministers power to make Laws in matters of Religion, and for the worship of God, but gave them power onely to teach the Nations to oblerve the things which he had commanded them, as in the 28. of *Mathew*, the 19. and 20. verses. And the Apostle *Paul* biddeth the *Corinthians*, *I Cor. II. I.* to be followers of him, as he followed Christ, And in the same Chapter he also saith, That which he had received of the Lord, he delivered unto them. Also the Assembly of the Apottles and Elders of the Church of *Ierusalem*, they would not impose any yoke of bondage upon the Churches of Christ, but held it to be a tempting of God so to do, as before hath been shewed: And this agreeth with that in *Dent. 12. 32.* *Whatsoever I com-*
mand

Acts 15.

mand you, take heed you do it ; Thou shalt put nothing thereto, nor take ought therefrom : By which Scriptures it is plain, that the chiefest Ministers of the Gospell had no such power as these Prelates presume to have, as we shall finde, by examining their particular Canons and Constitutions, of which for examples, I will onely note some few of their late and best reformed Book, made Anno, 1603. in the first year of the Kings Majesties reign, by which it will be apparant, that they passe the bounds of the Subjects of Christ, and that they have no power from him to make such Laws ; but by so doing, they usurp the place of God to reign in mens consciences, for unto him onely it doth belong to make Laws in matters of Religion, and for the worship of God, to which, men are onely bound to yeeld obedience, without adding, or detracting, and that for this their presumption, they are liable to the curse of God, being indeed the Image of the Beast here spoken of, that is originally sprung from the Dragon, and hath received power of Law-making from him. Concerning the first and second Canons, wherein they pretend their zeal for the abolishing of all forraign

forraign power repugnant to the jurisdiction of the Kings Majestie over the Ecclesiasticall estate, he being the highest power under God, to whom all men owe most loyall obedience; and that his Majestie hath the like authority in Causes Ecclesiasticall, as the godly Kings had amongst the Iews. To these I do most willingly assent and agree: And further do desire, that (as the Pope) so the Prelacy, with all their Antichristian Adherents which usurp spirituall power and superiority, above the Majestie of Christ Iesus, being a strange and forraigne generation, brought in and established in this Land by the Pope of *Rome*, may also be abolished and cast out after him: for by them the Pope lives in hope hereafter to be served, as he hath been heretofore, to the great vexation of the Kings and Princes of this Land, yea to the losse of their Crown and lives.

But to be short, I will proceed to mention some few of their Canons, whereby iniquity is established for a Law, and their beastlinesse discovered. In the third Canon it is enacted, that whosoever shall affirme the Church of *England*, by Law established,

lished, not to be a true and Apostolicall Church, teaching and maintaining the doctrine of the Apostles, that person shall bee excommunicated, *ipso facto*. That there are some, yea many doctrines of the Apostles maintained in the Church of *England*, I do not deny; so there are in the Church of *Rome*: But that the Ecclesiasticall state, or spirituall body politique, which is called the Church of *England*, which consisteth of Arch-bishops, Diocesan Lord-bishops, Suffragans, Deanes, Arch-deacons, Prebends, Canons, Chancellours, Commissaries, with the rest of the Clergie, as heads and guides of that body to go before, and the whole multitude of the Laytie (as they call it) which is as the Tayle to follow those Heads, that this politicall Body is the Spouse and Church of Christ, as they affirme in their seventh, eighth, and ninth Canons, that I do deny: For first, if it were true, that they are the Ministers of Christ, which is his Church, we should finde warrant for them in his Testament, wherein is set down the Ministers which he hath set in the Church: namely, Apostles, Prophets, Evangelists, Pastors, and

and Teachers ; and also their office and administration : But in all the New Testament, no Arch-bishops nor Lord-bishops , no Deanes nor Arch-deacons, Prebends, Priests nor Canons, no Chancellours, nor Commissaries , and other their Court-officers , nor any such administration, as they challenge and execute, can there be found, they are a strange generation that is risen up out of the earth, for earthly-minded and vaine men have invented them, and therefore the body which consisteth of them cannot of right bee acknowledged to bee the Body of Christ, whose Ministers in respect that they are called according to the Commandement of Christ, are from Heaven : But it is indeed the Image of the first Beast, whose mouth was as the mouth of a Lyon, his body like a Leopard, and his feet as the feet of a Beare, an ugly compounded and deformed monster. And as their names are strange, and different from the Ministers of Christ, so is their practise contrary : they are not servants to the Flock and Church of Christ, and helpers of their joy, but they are authours of their woe, challeng-

ing and exercising Lordship and Dominion over their faith ; for in stead of a due administration of the Word of God, they have mingled a cup of fornication for the people to drink, that is, devised a forme of Book-worship, with Orders, Rites and Ceremonies , which they have imposed on the people , under the title of Divine Service , and which they must observe without adding thereto , or taking any thing from it, as in the 4, 6, 7, 8, and 14. Canons.

Further , they are not painefull Preachers , but lazy Lords ; they are not followers of Christ and of his Word, but are contemners thereof , casting it behinde their backs , and will not be reformed , nor ruled by it, they are Law-makers much like *Nebuchadnezzar* , for as he would destroy all that would not worship his golden Image ; So whosoever doth refuse to yeeld obedience to their Lawes , shall bee most severely punished, as is plaine by divers penalties annexed to their Canons.

In consecrating and ordaining Priests, they are like to *Ieroboam*, for as he consecrated

crated whom he would of the basest of the people, to be the Priests of the high places which he had set up, so do they ordaine for the most part ignorant fellows to be their Parish Priests and inferiour Ministers: wherein though they do most absurdly, yet will they not bee contradicted, as we may see by the 57 Canon, where it is said, *whosoever shall refuse to communicate with a dumb and unpreaching Minister, Let him be excommunicated.* And although their owne Doctours complaine and cry out against it, yet they will not amend: amongst the rest it is worthy to be observed what their own great Champion profound Master Hooper saith, viz. *That both Arguments from light of nature, Laws and Statutes of Scripture, the Canons that are taken out of ancient Synods, the decrees and constitutions of sincerest times, the sentences of all antiquity, and in a word, every mans consent and conscience, is against ignorance, in them that have the cure and charge of soules.* If it be so. how unreasonable and beastly is it for the Prelates to ordain, allow, and approve of such for the Ministers of Christ, of which there are many hundreds in the Land, whom

the Prelates are not ashamed to forbid to expound the Scriptures, as in the 49 Canon, where it is said, that some of their Parish Priests *shall not take upon them to expound in their cure, or else-where, any Scripture, or matter, or doctrine, but shall onely study to read, &c.* It is greatly to be wondred at, that so many grave heads as were gathered together, and sate consulting about these matters, should breed and bring forth such absurd and impious Canons. If there were nothing else, this allowance of dumb Ministers, is sufficient to shew the vanity of their mindes, and the darknesse of their foolish hearts: So that wee may truely say of them, that when they professed themselves to be most wise, by exalting, and making themselves equall with God, in making Laws for the government of his House, the Church, even then they became most foolish, and voide of judgement.

As for the best sort of their Parish Priests, which are men of learning, and gifts; they must also be confined within their limits, they must worship God according to the rules prescribed them, by these

these their spirituall Fathers, as in the
38 Canon.

If any Minister shall omit to use the forme
of Prayer, or any of the Orders or Ceremo-
nies prescribed in the Communion Book, let
him be suspended, and if he do not conforme
within the space of a moneth, let him be depo-
sed. The absurdities and blasphemies
contained in that Comon Prayer-book, are
many; which having been discovered and
laid open by divers Treatises already
published in print, I will omit, onely
this I will adde, that in the imposing of
that Service Booke, or any other, this
great iniquity is committed by the im-
posers thereof; That they do exalt them-
selves both against Christ, who is ascen-
ded into Heaven, and hath given gifts to
his Ministers, for the gathering together
of the Saints, *for the worke of the ministry,*
and for the edification of the Church, his Ba-
dy; and also they exalt themselves against
the Holy Ghost, who onely hath power
to help our infirmities, and to furnish men
with gifts, to worship God aright. Fur-
ther, their Preachers may not teach a-
gainst their corrupt Church state and Mi-
nistry, though they know it to bee Anti-
christian,

*Ephes. 4.
1, 11, 12.*

*Rom. 8.
26.*

christian, nor against the forme of worship prescribed in the said Common-prayer Book, nor against the ceremonies, nor the Government of the Church of England by Arch-bishops, Bishops, Deanes, Archdeacons, and the rest that beare office in the same, nor against the manner and form of making and consecrating Bishops, Priests, or Deacons, nor against the Laws and Ordinances *Ecclesiasticall*, established in the said Church, whosoever transgresseth in these things, shall be excommunicated, *ipso facto*, as is plaine in the 4, 6, 7, 8, and 54. Canons. Thus by excommunicating and cursing, they labour to maintaine and defend their corruptions, but not one jott of Scripture dare they shew, and no marvaile; seeing the whole Scriptures are against mens inventions and traditions, of which nature these abuses are, being left here by the Pope, and retained and renewed by his Prelates. As they may not teach against these things, so on the contrary, they may not teach the true and right way which Christ hath prescribed in his Testament, how we must worship God, nor how the true Church of Christ ought to be gathered and constituted, the Ministers there-

thereof ordained, nor the manner how it ought to be governed, as appeareth in the 9. 10. 11. and 12. Canons. By which we may see in what bondage their Preachers are kept, they must hide their Talent in the earth, and put their candle under a Bushel, lest men by the light thereof should come to the knowledge of the truth and believe it. Also it is to be observed as a generall rule, that none, good or bad, learned or unlearned, can be suffered to receive their Orders of Priesthood or Deaconship, or be admitted to preach, or execute a Ministry in their Parish Churches, ulesse they sweare to conforme to the worship and ceremonies prescribed by these Prelates, and also submit to their Anti-christian rule and government, which they challenge to themselves, as being Lords over all: Thus by swearing they make their inferiour Priests to sell themselves to worke wickednesse, which trick they have cunningly devised to bring the Land in subjection to these Antichristian yoke: And upon the taking of this Oath, they receive the Prelates Marke, which is called in this Chapter, *the Marke of the Beast:*

which is understood to be the Letters of Orders under the Prelates hand and Seale, to testifie that they are made Priests or Deacons, according to the Order and Canons prescribed in that behalfe, in this their Convocation, as we may see in the 36, 48, and 50 Canons : And for refusing to worship them in these things, many are put back, and those that formerly have been ordained, for refusing so to do, (which they call revolting) have had their penall Laws executed upon them ; which is Suspension, Degradation, and Excommunication, and after these many other afflictions in body, goods and name ; being accounted factious and seditious persons, that have no right to buy or sell their Wares.

Concerning the people, whereof the Church of *England* consisteth, it is necessary that we finde them such as the Scriptures do require, otherwise they cannot be accounted the Church of Christ, and to this end observe these few places following : *Ezeck. 44. 19.* Thus saith the Lord, no stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into my Sanctuary : And the people of *Israel* for suffering

fering such uncircumcised strangers to enter into the Sanctuary of the Lord, hee calleth them *a rebellious people, that had polluted his Sanctuary, and broken his Covenant;* And in the 23 verse, The Lord teacheth his Ministers to put difference betweene the holy and prophane, the cleane and unclean; And according to this was the practise of the Apostles in the Primitive Age, who by preaching the Word, gathered none but such as beleaved, and voluntarily submitted themselves to walke according to the profession of the Gospell; and if any did cunningly creep into the fellowship of the Saints, and not walke accordingly, they were to be cast out by the Church, as in the 1 Cor. 5. Likewise the Apostle Paul, he separated the Disciples of Ephesus from those that beleaved not; so the Apostle taught the Corinthians, 1 Cor. 6. 14, 15, &c. *Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that beleeueth with an Infidell? And what agreement hath the Temple of God with Idols?*

For

92 *An Exposition of the 13 Chapter*

For ye are the Temple of the Living God, as God hath said, I will dwell in them, and walke in them, and I will be their God, and they shall be my people ; Wherefore come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.

Now if we compare the Church of England with these Scriptures, we shall finde that the practise and proceedings thereof, hath been, and is contrary. The people thereof (for the most part) are such as visibly and apparantly live in all kinde of licentiousnesse, and in their workes deny God, being abominable and disobedient. For these Lordly Prelates being armed with the Sword of Civill authority, and having the Law of their side, they have not laboured by painefull preaching to draw men to the obedience of the faith, and to the fellowship of the Gospell apart from the prophane and wicked, that speak evill of the waies of the Lord, but they have compelled and inforced all sorts of people, both religious and prophane, not onely such as feare God, but also such as feare him not, by bodily punishments to be conformable

to the profession which is by their Canon Law established in this Church : As if the Word of God, that Sword of the Spirit were not mighty enough in operation for the gathering together of the Saints. That this is their practise is plain by the 90. and 114. Canons, where it is said, that Ministers and Church-wardens must present all persons above the age of thirteene years, that come not to the Church and receive the Sacraments, after which presentation, if they doe not conform, they shall bee excommunicated, imprisoned, and have their goods attached : This is the means which hath been used for the gathering of this Church of *England*, whereby they have confounded and mingled them together, whom God hath commanded to be separated : wherein what do they lesse then think themselves wiser and stronger then God : The Word of God is the seed whereby the Church of God is begotten, and those that are begotten by any other means are bastards, and not Sonnes : for as that Woman is an Harlot which hath Children by any but her lawfull Husband : so that Church whose members

members are gathered by any other way or means, then by the Word of God, persuading and moving their hearts, the same is not the Church of Christ: But this hath been the manner of gathering the Church of *England*, and therefore it is unworthy to be adorned with the title of the Church, but ought to be accounted the Image of the first Beast before spoken of, that is, of *Great Babylon, which is an habitation of Devils, an hold of foule Spirits, and a Cage of every unclean and hatefull Bird.*

And for confirmation hereof, by the testimony of their own mouthes, let us but consider the estimation which the members of this Church have one of another: Some there are amongst them, who for making more conscience of their waies then the rest, are in dirision called *Puritans* or *Precisians*; these on the contrary seeing the ungodly conversation of the rest of their brethren, esteeme them as wicked, prophane, carnall, and unregenerate men, such as (for the most part) are mockers, contemners, and evill speakers of the truth, and in whom is no appearance of Religion, and the feare of God; and therefore they distinguish the better sort from these prophane

prophane persons, by the name of *Professors*. This is the estimation which they have one of another, which is a manifest note that they are not come into the order of the Church of Christ.

I deny not but there are many amongst them, that are the Saints and Servants of Christ, that are godly and zealous people, which so far as they know, they labour to yeeld obedience to the Commandements of Christ; and although by meanes of their Guides which make them to erre and go astray, keeping them in ignorance of this doctrine, yet it shall go well with them: Such persons (I say) as fitt stones for the building of the Church of Christ, but so long as they remaine in this confusion, they can no more be said to be the true visible Church of Christ, then a heap of stones fitted for a building can be said to be a House, therefore they must be separated from the wicked, and placed together, according to the order prescribed by Christ Iesus, and practised by his Apostles, as in the New Testament, before they can be so esteemed.

As these Prelates will have this Church of *England* to be accounted the true Church

Church of Christ, so they will have the true Church of Christ to be accounted false, schismaticall, and hereticall, as in the 9. 10. and 11. Canons: by which it doth appear, that if any people separate from this corrupt Church state, and joyne together apart from the wicked and prophane, to walke in all the waies and ordinances of Christ prescribed in his Testament, acknowledging Christ Iesus to be the onely King, Lord, and Law-giver, in matters of Religion, and the worship of God, which is the true and right rule whereby Gods people ought to walke, and by so doing, they become indeed, the true Church of Christ, to whom he hath promised his presence and blessing: yet notwithstanding, such persons, are for this to be accounted Schismatickes, and to be excommunicated, *ipso facto*, as holding wicked errors. Thus they open their mouthes wide, to speake evill of the waies of God, whereby also they appeare to be the very Image of the Beast, that blasphemed the Tabernacle of God, as is shewed before, upon the sixth verse.

Further, whereas the Apostles did ordaine divers Elders in every Church, to whom

whom they gave charge to feed the Flock of Christ, whereof the Holy Ghost had made them Overseers: On the contrary, these Prelates, instead of Elders to feed one Flock, they do ordaine one idle Priest to be fed of divers Flocks; that is, some to have two, some three, and some foure Benefices; and this they are not ashamed to publish, as appeareth in the 41 Canon, by which it is allowed, that Licences and Dispensation shall be granted to Masters of Arts, and other Graduates, to have plurality of Benefices, so that they be within the compasse of 30. miles.

Concerning their Copes, Surplices, Crossing in Baptisme, and other their foolish Ceremonies, which they themselves acknowledge to be things indifferent, yet those that refuse to use them, through the tenderesse of their consciences, are therefore greatly afflicted and persecuted, so far are they unlike the Apostle (who would not use necessary things, that were offensive to his brethren) as that they themselves will, not onely use those things which are unnecessary, but also in their use, justly scandalous and offensive; yea, and compell their brethren also to use them, which

if they refuse, they shall enjoy neither liberty, nor worldly possessions. How unworthy this their practise is, for those that would be accounted Christians, let the world judge: certainly, it is so, contrary to Christian charity, as that it is to be accounted Heathenish impiety, and beastly cruelty, and it is a Marke in their foreheads to testifie unto the world that they are those which our Saviour Christ speaketh of, that should *come in Sheeps clothing*, (that is, pretending themselves to be the Ministers of the Gospell, and such as desire peace and unity) *but inwardly are ravening Wolves*: such as do sow strife and contention, and by this meanes they grow rich, filling themselves with the spoile of their Brethren, whom they persecute, as Lions, Beares and Leopards, fill themselves with their prey.

These, and many other evils by their Canon Law established, and to the dishonour of God, and vexation of his people daily practised, have been much opposed, and the iniquity of them sufficiently manifested, but as yet it remaineth like unto the Decrees of the Medes and Persians, that may not be changed: yea, they boast
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and say (like their old Mother) that without their Laws, the Church of Christ would run into confusion, as if the Testament and Laws of Christ were not sufficient for the government of his Church and Kingdom. Thus they open their mouthes, and reproach the Almighty: *But he who sitteth in the Heavens laugheth them to scorne, and will vex them in his sore displeasure, if they repent not.*

By these few examples of their wicked practises, I have briefly shewed, that this Church of *England* still remaineth under the bondage of Antichrist, and is ruled and governed by the Image of the Beast, mentioned in this 13 Chapter, which usurpeth that power, which is onely proper to Christ Iesus.

And whereas it is objected in the behalf of the Church of *England*, that it is fallen and separated from *Babylon*, the universal Church of *Rome*, and therefore it is the true Church of Christ, and needs no other separation.

To this I answer, that true it is, that that great City is now divided into three parts, as was foreshewed in the 16 Chapter of this prophesie, and the Cities of the

Nations (that is, the Nationall Churches, whereof the Church of *England* is one,) are fallen from it; but this is no argument that therefore they are the true Churches of Christ, that are divided from *Rome*, unlesse they be united and joyned to Christ, and framed and built together, according to the patterne prescribed in his Testament.

It is indeed an argument, that this kingdom shall not long stand, as our Saviour Christ teacheth, *Mat. 12. Every kingdom divided against it selfe, is brought to desolation: and every City or House divided against it selfe, shall not stand. And if Satan cast out Satan, he is divided against himself: how shall then his kingdom stand?* Thus by the division of this Great City, Gods people may receive comfort, and rejoyce in assured hope, that the fall and destruction of *Babylon* is neare, and that the Lord will shortly be avenged of their iniquities, which should teach us, to come out from amongst them, that we partake not of their sins, and so receive of their plagues, and to have no fellowship with their unfruitfull workes of darknesse, but rather reprove them, and steadfastly resist and fight against them. So shall

we

we receive the Crown of righteousness, which God the righteous Iudge shall give at his appearing. To whom be glory and Dominion for ever and ever, Amen.

REVEL. 20. 4.

And I saw the soules of them that were beheaded for the witnesse of Iesus, and for the Word of God, and which had not worshiped the Beast, neither his Image, neither had received his Marke upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years.

FINIS.
